

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

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TRIENNIAL SERMON BEFORE THE BOARD;

PREACHED IN ST. PAUL'S CHAPEL, NEW-YORK, OCTOBER 7, 1841, BY
JACKSON KEMPER, D. D., MISSIONARY BISHOP.

ROMANS, x. 13, 14, and part of 15.

WHOSOEVER SHALL CALL UPON THE NAME OF THE LORD SHALL BE SAVED.
HOW THEN SHALL THEY CALL ON HIM IN WHOM THEY HAVE NOT BELIEVED? AND HOW SHALL THEY BELIEVE IN HIM OF WHOM THEY HAVE NOT HEARD? AND HOW SHALL THEY HEAR WITHOUT A PREACHER? AND HOW SHALL THEY PREACH, EXCEPT THEY BE SENT?

THERE are many yet living who have witnessed the rise and growth of the sacred cause of missions within the boundaries of the American Church. It was very feeble at its commencement, and had but few friends to sustain it. They watched its progress with deep and anxious solicitude. Sometimes it was deemed inexpedient, if not wrong—sometimes it was contemned or treated with cold indifference—again every measure was thoroughly canvassed—and every false or unsuccessful effort was ridiculed. The ordeal was severe, but highly salutary; for, in the process of time, the doubting were satisfied, and objections, once formidable, were removed. At last, we acknowledged it to be the work of the Lord—we ranked ourselves as a MISSIONARY CHURCH—we openly confessed that the FIELD was the WORLD.

Have we entered upon the work in a proper spirit? Do we realize the extent of our privileges, our responsibilities and our duties? If enabled at the present moment to remove one obstacle, to encourage one friend, or to interest one more heart in the cause, I shall not have preached in vain.

May the spirit of the living God grant us a right judgment in all things; and enable us to the extent of our abilities, to do our duty in the vineyard of the Lord!

The text, like many of the other declarations of the scriptures, presents us with an epitome of the gospel, and develops the unutterable importance of the subject. God, says our adorable

Master, so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved. And in the passage now before us, we learn from that apostle who was so wonderfully commissioned to preach the gospel, and who through toils and sufferings, often cast down but never despairing, carried the cross and its rich consolations to the remotest regions—we learn from him that salvation is pledged to those who call upon, invoke, or worship the Lord Jesus; and that to obtain this most precious of gifts, this gift that is really everlasting,—to be partakers of eternal life,—they must believe through the preaching of those who are sent forth for that purpose. To whom then is the conversion of the world committed? As my Father hath sent me, even so send I you, said the Saviour to his apostles. To that spiritual society or fellowship, THE CHURCH, whose officers they were, and for whom its great Head uttered the solemn prayer, “As thou, Father, art in me, and I in thee, that they also may be one in us: that the world may know that thou hast sent me,”—to the Church then, the spiritual spouse of the Redeemer, with her authorized ministers, and all her children—to her is committed the sacred trust of bringing Jew and Gentile into the fold—of making known the glad tidings to all who are living without God and without hope. Has the command been fulfilled—the command given to the apostles and their successors, “Go ye into all the world, and preach the gospel to every creature?” And are we all—all the baptized members of the flock of Christ, striving mightily to obey the sacred injunction, “Do good unto all men, especially unto them who are of the household of faith?”

I submit the following propositions to your consideration :

I. The duty enjoined upon the Church is exceedingly arduous, and demands the utmost exertions and every sacrifice.

II. The Almighty has so far blest our efforts, that we have abundant reason to be thankful, and take courage.

III. Having illustrated these propositions in as brief a manner as possible, I will close with the inquiry, What is incumbent upon us at the present time, judging from our ability and the demands and opportunities pressing upon us and opening to our view?

I. The first proposition is this: That the duty enjoined upon the Church by her great and glorious Head is exceedingly arduous, and can only be accomplished by untiring efforts and a cheerful readiness to make every sacrifice that the cause demands. And what is this sacred and most imperative duty? It is to proclaim glad tidings—the glad tidings of mercy, pardon and eternal life to the guilty, the ruined and the lost. And as all have sinned—as there is none that doeth good, no, not one,—the Gospel is to be preached to EVERY CREATURE. This is the clear, the express requirement,—an injunction given under the most impressive circumstances, and given to those who were

the representatives of the whole Church upon earth, if not the Church itself; and who, in the language of Scripture, went "every where" for its accomplishment.

Constrained by the love of Christ, that love which induced him to humble himself even to the agonies and the death of the cross to rescue us from unutterable wo, we are to prove our faithfulness by a deep and abiding interest for the spiritual welfare of our fellow beings. God has commanded—and he who has tasted and knows that the Lord is gracious, will delight to fulfil his will. Actuated by the high and lofty views, and the sacred and endearing motives which the scriptures continually inculcate, we cannot but feel, intensely feel for the degraded state of all who are aliens from the hopes and the consolations of the gospel. Sympathy must sway our bosoms when we behold those who were destined to immortality, selfish, wicked and hardened. Daily do we pray thy kingdom come—to come with power and peace to every heart, as well as to our own. And who is not anxiously solicitous for the honor of his Lord,—who does not cherish an intense desire to enlarge his Master's kingdom—who is not ready to make some sacrifices for Him who died that we might live?

This high commission—this magnificent effort the Church HAS assumed. Christ loved the Church, and gave himself for it. By gratitude and love then, and every motive that can sway the human breast, is every member thereof bound to seek for the mind that was in Christ Jesus; and, as he imbibes that spirit, to watch and pray, and strive with increasing earnestness, that there may be one fold and one shepherd. Our daily public worship opens with the sublime declaration: "From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." In that inspired prayer which is used in every service, we beseech our heavenly Father not only to hasten the growth of his Church, but that his will may be done on earth,—with the same delight, the same universality,—as it is done in heaven. When humbly beseeching him for all sorts and conditions of men, we pray that he will be pleased to make his ways known unto them, his saving health unto all nations. And where could we find a more beautiful and appropriate missionary hymn than one of the daily chants in the Evening Prayer, when, after imploring God to be merciful unto us and bless us, we are taught to say: "That thy way may be known upon earth, thy saving health among all nations." And then we burst out in the glowing strains: "Let the people praise thee, O God; yea, let all the nations praise thee." In the Litany we supplicate for mercy upon all men; and on Good Friday, for mercy upon all Jews, Turks, infidels and heretics—that all ignorance, hardness of heart, and contempt of God's word may be taken from them,

and that they may be brought home to the flock of our blessed Lord. In the ordinal the ministry is alluded to as appointed for the salvation of mankind; and in reference to a newly consecrated Bishop, we pray for such grace, that he may ever more be ready to spread abroad the Gospel, the glad tidings of reconciliation. The highest council of our Church, erred not then when she openly declared that the field before her is the world; and that every baptized person is pledged to support the sacred cause of missions.

And why is this plain and acknowledged duty so arduous? Alas! the whole world was under captivity to the devil, the father of lies; who still, as the adversary even of believers, walketh about, seeking whom he may devour. We trace his influence in the idolatry and ignorance, the cruelty and lust, of the heathen, who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness; in the superstition and fanaticism of many professing Christians around us; in the self-conceit, the bitter sarcasms and the blasphemous language of the infidel; and too often in the worldliness, luxury and indifference of our own members. Hence the necessity of soberness and vigilance,—of steadfast resistance in the faith,—hence the necessity not only of a holy life, but of constant self-denial even in the most Christian countries. If the wiles of our enemy can only be repelled by putting on the whole armor of God, how strong must we be in the Lord, and in the power of his might, when we endeavor to pull down the kingdom of Satan! Of the subtilty, and snares, and fiery darts of this wicked one, we are not fully aware. Who, like the saints of old, is praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance? Who rejoices that he is counted worthy to suffer shame for Christ's sake? Who esteems it a privilege to have his letters of orders written in these words: "I will show him what great things he must suffer for my name's sake?" The first missionaries approved themselves in all things as the ministers of God, in much patience, in afflictions, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings. The blood of the martyrs was the seed of the Church—it flowed copiously and freely with God's permission. And to die for Christ—for the honor of his name—for the advancement of his cause—oh, this was their most blessed privilege. Then the word of God mightily grew and prevailed—then multitudes were added to the Church—then by those who were divinely commissioned, the gospel was truly preached, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.

The priceless value of the soul, and its imminent danger—the love of God and the infinite condescension of the Lord Jesus—demand the ready, the cheerful sacrifice of time, of talents, and of life. Remember the heart-searching declaration—the decla-

ration of Him who loved us with an unutterable love, and died for our redemption: "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." Such solemn assurances sustained and cheered the primitive follower amidst perils and sufferings—when thrown to wild beasts—or burnt at the stake. And such labors of love were never, never in vain.

II. And have we reason to believe that our few and feeble efforts have been blest? Our past history is full of mercies on God's part, and indolence and transgressions on ours. Wo is unto us if, as a Church of the living God, we preach not the gospel. We are not yet doing it as faithfully, as powerfully as we might. But our endeavors have not been forgotten—have they not been blest? Unquestionably they have to such an extent as to afford abundant reason for thankfulness and encouragement.

Who does not rejoice that we are laboring in Africa—in poor, benighted, and almost brutalized Africa—that we are returning the slave to the home of his fathers—now a freeman not only as to civil rights and intellectual improvement, but in the very best sense of the word—free in Christ Jesus from the thralldom of sin, and Satan, and eternal death. The missionaries who have gone to that land are missionaries indeed. From my soul I honor them. They have jeopardized their lives unto the death. They went to the help of the Lord, to the help of the Lord against the mighty.

And is not the hope, however faint, of being enabled to pour the light of truth upon that nation, which numbers 300,000,000 of inhabitants—inhabitants wholly given to idolatry or atheism, worthy of some efforts, some sacrifices—especially when there were those who were ready and anxious to devote themselves to the work? Shall the poor, and once despised Moravians, shame us by their perseverance, and steadfastness of faith, and their final success, even amidst the ice of Greenland?

And is it nothing to have been the early and steadfast friends of regenerated Greece? to have taught many of her fairest and most influential daughters all that appertains to woman's mission—the life and purity of the gospel—its hopes and richest consolations—with the ability to impart to the rising generation that knowledge that maketh wise unto salvation?

And those ancient churches, so long and cruelly oppressed—burning, but not consumed in the wilderness of infidelity—still retaining the truth, and the ordinances, and the holy scriptures—O, could we rekindle the fire on their altar—could we impart

life to their worship and energy to their preaching—could they be rescued from the thralldom of vain and superstitious rites, and learn to place a proper value upon the precious truths of the gospel, how would we rejoice and be glad! How great would be our privilege to restore the unity of the Spirit in the bond of peace!

The field of Texas, like that of our own valley of the Mississippi, is ripe for the harvest, and is only waiting—waiting did I say? it is almost dead for the want of reapers.

With respect to the western portion of our own country—the mighty West—the seat of future empires—from whence the arts and sciences—and if we are faithful to our trust—the elevating and holy doctrines of Christianity in all their vital influence, are to extend far and wide, through Mexico and the almost boundless plains of South America to Cape Horn and the isles of the Pacific—even in the West, amidst the wildest speculations, the most intense excitement, and the all-absorbing desire to be rich—even there the Church *has* been planted—and in many a village is to be found a band of faithful worshippers. The reports of the clergy from every part of that immense missionary district are encouraging. And could there be a combined effort among them—could they be relieved from the sad and chilling influences of poverty—were they fully sustained, and their numbers increased—the result would be *most* gratifying. But even now—amidst their many and untold trials, their difficulties and their discouragements—the hearts of our western laborers are often filled with joy—and they are compelled to exclaim, What has God wrought!

III. And *are we* blest? And is this work really of God? And is the vine, once so tender, spreading her branches to the north, the south, and the farthest west? Let us up then and be doing—let us tarry no longer in our indolence—let us ascertain, before the great Searcher of hearts—let us ascertain our actual position. I inquire not whether this is the destined period in the councils of the Most High for the conversion of the world—the path of duty should be found out—found out in all sincerity—and anxiously and earnestly pursued. How remarkably peculiar, how vastly important is the position of our Church! Possessing as we fully believe all those characteristics which distinguished the primitive fold:—A scriptural Liturgy—evangelical doctrines—and the apostolic succession—having the form of godliness *and* the power thereof—free from the false and worldly scruples and the time-serving policy of civil governments—independent—respected, and influential—in the midst of an intelligent, enterprising and commercial people—Brethren! may it not be *our* duty to convert the world—may not this high, this inestimable privilege be offered to *us*? And are we prepared—are we doing at the present moment *even one tenth* part of what we are capable? Our means and our power

are extensive—and under the blessing of Him, without whom nothing is strong, nothing is holy, our aim—our constant, undeviating, untiring aim should be great and lofty. “Glorious things are spoken of thee, O city of God.”

With the talents we possess, (and for which, as good stewards, we must finally account, at that hour when no secrets can be hid,) with the talents committed to our trust and the privileges we enjoy, cannot our faith, our liberality and our self-denial, *greatly* increase? Cannot our supplications be more fervent, our economy more strict, our love of souls more ardent? Have we, as individuals, or a Church, a deep and abiding interest in the success of missions?

Not a brother would I accuse of indifference or cowardice. But I would stir up, with God’s permission, the pure mind of each one, by way of remembrance. It is the spirit of missions I earnestly and most affectionately advocate—the improvement of those opportunities of which the apostle speaks when he exhorts us to do good unto all men, and especially unto them who are of the household of faith. In well-doing we are never to be weary; for in due season we shall reap if we faint not. I say not that we are all required to contribute to the Foreign or even the Domestic Department—it is the improvement of opportunities I advocate—being steadfast and unmoveable in the work of the Lord. Thus the mother limiting all her efforts to her little ones, may exercise *her* commission to the full, while she really brings them up, with an ever-watchful spirit, in the true nurture and admonition, and leads them on in the footsteps of our adorable Saviour.

The division into Foreign and Domestic is often arbitrary, and might, without detriment, be abolished; for no one, I presume, would wish to withdraw our heralds of the cross from Africa, suspend our incipient efforts for Texas, or abandon the much injured aborigines to all the degrading vices they have learnt from unprincipled men who pretend to be civilized. Let us go where duty calls—where Providence points the way—and let us rejoice in the privilege, for we assuredly ought—O, let us rejoice in the privilege of sending forth in the name of the Lord and under the guidance of *his* Spirit *all* those, who, thoroughly instructed in sacred truths, hear the cry, Come over and help us—and *cannot* resist the deep, the abiding conviction concerning their sphere of duty—whose hearts burn within them when they hear of people or nations wholly given to idolatry, or licentiousness, or worldly-mindedness. Cultivate, dear brethren of the clergy, cultivate with the utmost assiduity your own vineyard—love with the strongest affection your own spiritual children,—but close not your hearts to the sufferings and the wants of your neighbors, those whom the events of life and the inquiries and efforts of our beloved Zion have made such—and wish, in the true spirit of the Gospel, wish God speed to those who are thrust out by their own absorbing and irrepressi-

ble convictions into new and hazardous fields. Many who now surround me, and whose difficulties and labors have far exceeded my own, can tell, how innumerable are the calls—how fervent, how heart-rending the appeals of those, our fellow citizens, and fellow Churchmen, who once worshipped with us in the same sanctuary and participated of the same holy ordinances, but are now debarred from spiritual consolations, the church-going bell, the assembly of the saints,—and are exposed, perhaps fatally exposed, to the delusions of error, and the degradations of infidelity.

To theological students, in whose welfare I am most truly interested, I can speak with plainness; for at the present day, if amid the prodigious efforts of Popery—the beautiful example set us by various denominations in this country—and the delightful, the noble stand which our highly honored mother, the Church of England, has at last taken in reference to missions, there is even one, looking to the ministry, who has not in all sincerity and from his heart said to his Saviour, Speak, Lord, for thy servant heareth—and is not ready to say to the Church, Here am I, send me—he has mistaken his calling. The spirit to be cultivated at the schools of the prophets, is the spirit of unreserved and entire devotion to the cause of Christ Jesus and Him crucified. The heart, the whole heart is required. Self control should be rigorously exercised from the first day we look to the plough—mortification and fasting should often be practiced as beneficial, if not necessary duties—and martyrdom, the honor of losing our lives for the Saviour's sake,—should it not be considered the highest object of our attainment? For it, should we not daily prepare—daily be ready? Amid the convulsions of the world, and the interesting events which are constantly developing, we may be called to the hardest duties and the severest trials. But we see and know enough at the present hour to convince us, that a self-sacrificing spirit is necessary if we would win Christ, and be acknowledged by Him at the day of retribution. I advocate not austerities, or fanatical reveries, or solitary retirement—all I would ask is a diligent study of the Scriptures, and a readiness to receive, without gainsaying, their calm and holy influences, with a child-like disposition.

Brethren of the Society on whose concerns we are now assembled! Sustain, I beseech you, our missions, and increase the laborers. Put forth every effort, so that at least the Valley of the Mississippi, the country on our south-western Atlantic coast, and likewise that on the borders of the Upper Lakes, may blossom as the rose. A trust, a sacred trust is committed to us—let us not be *unfaithful*. There is that scattereth and yet increaseth. You are aware of the promises of God. Your hearts have often glowed when meditating upon the declarations of prophecy. Can we not hasten the time when the Saviour's kingdom shall come—when peace and good will shall

reign triumphant? Remember the early labors of the primitive Church, and her wonderful success. We are now co-workers with the Most High—co-workers in his great and glorious designs. If much good can be accomplished—if a strict economy in all things, and an increased interest in the work will enable us to command more time and more money—withhold not your exertions, lest haply ye be found fighting against God. Be entreated by the love of Christ—more sacrifices can yet be made—more, more, many more fields can yet be possessed in our day. Let us up and be doing, for the Lord is with us. Send forth missionary bishops to Africa and Texas. Let the heaven spread—the grain of mustard grow—the net be cast into the deepest waters. *God will give the increase.* It is for us to plant and water.

Constrained by the undying love of Christ to love the immortal souls of our fellow beings—let us be ready for the privilege, if it is ever conferred, to scatter the precious seed on every field—to erect the banner of the cross on every mountain. Let us at least hasten the time—by our prayers, our exertions, and our sacrifices—when the joyous sound shall burst from every heart, “How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things.”

CORRESPONDENCE.

DOMESTIC.

ARKANSAS.

FROM THE REV. WILLIAM MITCHELL, MISSIONARY AT SPRING HILL AND VICINITY.

Spring Hill, Hempstead Co., Sept. 27, 1841.

This quarterly report ends my fourth year of missionary services in the West and South West. A review of the past fills me with mingled emotions of sorrow and joy;—sorrow for unfaithfulness,—and joy, because good has resulted to the Church of the living God, in this yet destitute portion of the Domestic department of missions.

In the discharge of the duties of my office as a missionary, I have to acknowledge the goodness of God to me;—amidst sickness he gave me health and strength to the work—and though I slept two nights in the wild woods alone, God was there as my protector.

Within the last quarter, I have travelled thirteen hundred miles on horseback and preached eighteen times; administered the Communion twice in Spring Hill, once to ten white and five colored persons, the other time in private, to four persons, including a pious young female, who is since dead, but I doubt not is also numbered with the saints of God in heaven. Her soul was stayed upon Christ, and not a cloud obscured her setting sun.

Two Sundays in each month have been exclusively devoted

to Spring Hill—preaching in the morning to the white and in the afternoon to the colored people. Three services have been performed in Washington and two in Columbus, and the other services in new settlements, in which the gospel of Christ is seldom preached. In August, I visited a large family of white and colored persons, and preached to them at night. Several were deeply awakened by the word of God. Early the next morning, an old man, aged sixty-three years, came to my lodgings, to inquire what he must do to be saved, saying, “Sir, I have sinned away my day of grace, and fear I have committed the unpardonable sin.” I investigated the case, and explained to him the way of salvation by faith in our Lord Jesus Christ, and pressed the necessity of at once receiving Christ as his Saviour. The old man laid hold on the hope set before him; his countenance changed from a deep and solemn gloom, to a delightful smile, tears of joy filled his eyes. I left him in that happy state of mind, trusting in God and promising to live in his divine service.

The disease of Mrs. Mitchell, (pulmonary consumption,) in July put on such fearful symptoms of rapid increase, which have not been subdued, that she could not be removed to my new station in Spring Hill, it being one hundred and seventy-five miles, by land. This is the cause of my long rides, to be at home once every month, which also enabled me to visit six new settlements in my way, as I crossed the country, swimming and fording rivers to shorten the distance.

The winter is approaching, and with it the wet season, which will render the roads too bad to travel so far. I am afraid the present station at Spring Hill will be vacant for the winter. If another missionary can be found to fill it, I can form a district to embrace Pine Bluff and a number of new settlements on the Sabine river and its tributaries. Spring Hill and its vicinity is a very important station and should not be neglected.

FROM THE REV. WILLIAM SCULL, MISSIONARY AT FAYETTEVILLE, &c.

Fayetteville, Sept. 18, 1841.

Since my last report I have officiated several times at Cane Hill, at a point about twenty-four miles from my residence. I have likewise visited and officiated on three occasions, on Sundays, at a place known by the name of Liberty School-house. At both places the congregations have been good. My labors, also, on the afternoons of the Sundays upon which I have service in Fayetteville, have been extended to places five miles from the town.

The difficulties here are such as are incident to new countries, with which, I presume, you are acquainted, and which are not required to be repeated. Without, however, some accident befalls the country, many of these must yield to that influence which intelligence usually begets. I contemplate, in the month

of October, visiting Little Rock, with the view of attending an association in the parish of the Rev. Mr. Yeager. This is above two hundred miles from my residence; but I feel convinced that sacrifices and efforts of this kind must be made for the good of the Church. These, however, assume no magnitude when the missionary's happiness and the Church's prosperity are identified.

FROM THE REV. W. H. C. YEAGER, MISSIONARY AT LITTLE ROCK.

Little Rock, Ark., Oct. 2, 1841.

About the last of June, immediately after I sent my last report, I went with my family into an adjoining county for the sake of their health, and intended to return in twelve or fourteen days; but I was detained, contrary to my expectation, for want of a proper conveyance, for six weeks. During my absence there was a great deal of sickness in Little Rock; although there was but little when I left, and even since my return.

The adjoining county, where I spent the month of July, is called White county. The county town, about 60 miles from this place, is called Searcy, and numbers only about six families. The town is visited during the summer months by a few families from Little Rock, and the adjoining country, on account of the medicinal qualities of its mineral springs. Among the visitors were some of my congregation, so that we were able to have regular services every Sunday, with full responses and the singing of the chants. At this place I discovered but one who had been accustomed to the services of the Church. He is the physician of that neighborhood, and resides about two miles from the town.

The building of our church edifice has been entirely suspended since I sent my last report to the Committee. This has been occasioned by sickness. Those on whom the burden of managing the concerns of the building rested, were taken sick, and have but lately recovered their health. Now the mechanics are again at work.

I usually officiate twice every Sunday, excepting on the first Sunday of every month, when the Presbyterian meeting-house in which we hold service, is occupied by a Presbyterian minister who resides thirty miles from this place. I have preached during the past quarter, three times to the Germans of this place, in their native tongue, and shall continue to officiate for them once every four weeks. Among these there are seven communicants, whom I do not include in my reports; because I do not consider them as Episcopalians, but only partaking of the services of the ministry of our Church, because they have no other to administer to them the sacraments. Our services are always well attended. On Sunday last, we had a crowded congregation. As soon as the church building is finished, I shall open a Sunday school.

And now you may desire to know what has been the fruit

that has been gathered? To this I can only reply, that my labors have, for the most part, resulted in little more than in gathering the scattered sheep of the flock. In the language of many of my brethren of the missionary field, I have sown in tears, and watered with my prayers, and endeavor to look forward patiently to the time when God will give the increase.

Families 30; baptisms, infants, 3; communicants added, 1, total 13.

MICHIGAN.

FROM THE REV. MONTGOMERY SCHUYLER, MISSIONARY AT
MARSHALL.

New-York, October 1, 1841.

One quarter has now elapsed since I have been recognised as a missionary of the Committee. During that time, God has seen fit to visit me with severe afflictions. On the 31st of July, we were called to part with our only child, a lovely babe, between four and five months old. It was indeed a severe stroke, but God had still sorer trials in reserve for me. After a short illness of a week, on the 18th September, my beloved wife was called to follow her darling one to glory. She was (I trust) found watching, and ready to depart. She resigned herself without a murmur to the will of her Heavenly Father, anxious to live only for my comfort, and to be made useful in the service of her blessed Master. She died as she had lived, in the faith of the gospel. Truly God's ways are not our ways. I had looked to her sympathy and advice as absolutely necessary to cheer and sustain me in the midst of my unceasing cares and labors. I had found her to be indeed a helpmeet for me. Having consigned her darling into the hands of the Great Teacher, she had just commenced her labors in the Sunday school with no domestic cares to detain her at home. She spoke with delight of the privilege of leading the lambs of the flock, and training them up in the nurture and admonition of the Lord. She was too incessant in her watchings at the bedside of the sick, and (humanly speaking) her untiring labors among the sick and the dying exhausted her feeble frame and hastened her death. But there is consolation and joy in the thought, that like her blessed Master, while upon earth, she was thus employed in doing good, and that from such a service she was called to her reward. While I do not mourn as those without hope, yet I feel that I have reason to mourn over my own sinfulness, which rendered so severe a chastisement necessary, and it is my most earnest prayer that it may be blessed to my spiritual good; that I may be more zealous in the cause of Christ; may feel more fully my entire dependence upon Him, and realizing more impressively that "the time is short," may labor more earnestly for the salvation of my dying fellow men.

The Church I may say is prospering. Our regular congregation is respectable as to number, pretty regular in their attend-

ance, and I think slowly increasing. Though I cannot as yet report any additions to the communion, yet I have reason to believe that the seed sown has sprung up in the hearts of some, and will ere long bring forth fruit. I have no reason to be discouraged, for I know the hard and stubborn heart requires "line upon line, and precept upon precept, here a little and there a little." I have officiated during the past quarter at five funerals; three children in my own congregation, and two adults out of it. One of those adults, Mr. Doolittle, was a warden of Christ Church, Homer. He was one of the main pillars of that church, contributing generously of his means and influence in its support. He died a triumphant death, and has left a widow and five children to mourn his loss. His widow is a devoted friend to the Church, and it is to be hoped that his death may be sanctified in the conversion of the children, and thus by their united influence fully make up his loss. I have baptized three infants, including my own child, during his sickness. I have solemnized one marriage, and preached a sermon for the occasion. I have preached regularly twice on each Lord's day, with the exception of two Sundays, when I was called to the sad duty of following the remains of my dear wife and little one to the grave. I have exchanged once with the Rev. Mr. Barker, of Jonesville, and once with the Rev. Mr. Foote, of Kalamazoo, on which occasions I had a third service at Hillsdale, six miles distant from Jonesville, and at Battle Creek, twenty-two miles distant from Kalamazoo. I have also had a third service once at Albion, twelve miles from Marshall. I trust before the expiration of the year, we shall do something for the cause of missions. We will not prove unmindful of our obligations.

FOREIGN.

CHINA.

REV. W. J. BOONE, M. D.

Macao, June 11, 1841.

Importance of at least a few laborers in China—Against relinquishing the Mission—Possible visit to America—Class of foreign residents under instruction.

In reply to a suggestion from the Committee that Mr. B. should return to America unless evidently benefitted in health, he writes as follows:—

I do not think it would be prudent or desirable to have a large number of missionaries from our Church devoting their time and attention to the people and their language; but to have three or four always here, and devoting all their time and energies to these ends, is, according to my humble opinion, in the present aspect of affairs, and in the advanced state of the Redeemer's kingdom in the world, the bounden duty of the Church of which we are members.

The Chinese language is a difficult one, and the people so

peculiar, that an efficient mission among them must be the result of years of patient and faithful labor, and can never at any time be set up in a day or a year, when it shall suit our convenience. There is but one single barrier to the establishment of hundreds of such missions among these millions literally perishing, heathen idolators, and that barrier of a political nature, which may be removed in a day, and which will probably break down upon the demise of some monarch, perhaps of the present, if indeed the English do not throw open to our residence, before this current year is past, cities whose inhabitants will out-number all the inhabitants in our Atlantic cities put together.

I am confident our Church is not prepared to sit still when this great nation is to be taught to love and adore our gracious Redeemer, to whom we, in common with our fellow Christians of other denominations, owe every thing that renders life a blessing.

But if this is our feeling, for the reason above assigned, we should have three or four of our choicest young men always here, to acquire the language, and to learn "the manners of the people of the land;" that done, we can, at any time, with prudence, and with a good hope of the blessing of God our Saviour, (who will not be unmindful of our patient waiting upon him,) enlarge our operations to meet the demands of his providence, and to suit the more enlarged field and open door that he may set before us. And in view of the value of immortal souls, is it too much to ask of a Church which numbers more than one thousand ministers of the gospel to set three or four of that number to watch over the immortal, the eternal interests of three or four hundred millions of their fellow men?

And if, when the trumpet shall sound an attack on China so clear and loud as to leave no doubt on the mind of any Christian on earth, that it is the Saviour's design to take immediate possession of this immense heathen inheritance given him by his Father, there shall be no one in our Church who understands their language, or who has experience to lead on and assist the numbers of young men we should then be constrained to send; would it not be to our shame and reproach, that after the warning God is now giving us in the thorough shaking of this nation, that we were found unprepared to do our Master's work and bidding at such an eventful period—a period that will perhaps be found when viewed in the light that eternity will throw upon it, to have been unequalled for importance in the history of the church militant. O! I would raise my feeble voice and entreat with tears, that our mission to China may never be given up, or lost sight of by our beloved Church, until China shall cease to want missionaries, and until its teeming millions shall all possess the same holy faith which we prize dearer than life, and be all named by the same holy and reverend name by which we are called.

Whatever may become of your present but too unworthy representative to China, (and he is in the hands of his God) I pray and beseech that more worthy and more able men may be sought out with diligence and earnest prayer, and sent to watch over and pray for idolatrous and benighted China. I entreat the Committee, as my fathers and elder brethren in the Lord, with all humility and reverence, to be very cautious in taking a backward step in the great work they have been set to watch over by the Church. Years and years may not be sufficient to recover from such a step, yea they may all be called to wear their crowns in heaven, before we shall again have even one witness from our Church to this great people. For myself, in the present advanced state of Christ's cause in the earth, in the present prosperous condition of our Church, in the present intense and overwhelming interesting state of China, I can never think it right for us to be again without a witness for our Master among these millions of our fellow men, that He has bought with His own precious blood.

This very matter has been the subject of my deepest anxiety ever since my brethren were called to return home. It prevented my leaving Batavia at an earlier period than I did, and now it affects my mind ten times more deeply than all my present trials; and the most earnest and hearty prayer I breathe to heaven is, that the Church may never be permitted to abandon this mission, whatever disposition it may please my heavenly Father to make of me.

With respect to my return to America, my views are the same as when I wrote you on the 6th of May. I still think it much better to try another winter at Macao before I venture to conclude that the Lord is calling me away, though it be but for a season, from this field to which I as firmly believe now as ever I did, that he sent me. My health was much improved during the cold of last winter, though an unusually mild winter even for Macao; and I think the effects of another winter should be tried, before the great expense and all the discouragements of a return to America should be incurred. My health is now rather worse than when I wrote in May, and I feel the effects of the increasing heat very much; but still I am better than I was at Batavia, which gives me some hopes from the next winter at Macao. It may be too, (the thought has occurred to me,) that the Lord has brought our mission to China into this state, to put the sincerity and earnestness of our desire to communicate His gospel to the Chinese to a test, and that he will soon in mercy withdraw his afflicting rod and cheer us in our continued exertions to commend ourselves in His sight, by a patient continuance in well doing.

To read aright His providential dealings, especially when he sends afflictive dispensations, is one of the most difficult problems presented to us in life, but we shall never err seriously in waiting with humble faith and patience to "see the end of the

Lord;" for as St. James assures us, "the Lord is very pitiful and of tender mercy."

As respects myself and the study of the Chinese language, I think I ought, under existing circumstances, to say something to the Committee. Laboring under disease for three-fourths of the time that I have been out, I have of course been very much retarded in my progress; but yet, by conscientiously endeavouring to improve every hour in which I have been in a state to study, and by the gracious blessing of God upon my feeble efforts in my weak state, I have though slowly yet steadily progressed.

I may be permitted perhaps to mention, while on this subject, that since I have been at Macao I have had a Chinese class among the * * * * who come to me every day to avail themselves of my assistance to understand the Chinese classics, and that some of them are * * * who have been studying the language much longer than I have. I mention this, God knows, not by way of boasting, for I deeply feel that I have cause to lay in the dust before Him under a sense of my manifold deficiencies as a missionary; but that the Committee may not conclude that they have been supporting one who has been rendered utterly useless to that cause which, I am persuaded, it is the first desire of their hearts to promote, and give me up from utter hopelessness that in my state of health I shall ever acquire enough of the language to be useful. I have written it with this motive. And here I would solemnly assure them, as I am a Christian man, that I will never permit myself, from any cause whatsoever, to be supported for one hour (except it be to return home, from whence they sent me out) from the funds which are entrusted to them by the Church for the propagation of the Gospel, after I shall have been convinced that I can no longer be useful in forwarding that object.

Should it be necessary for me to return, I trust it will be, by that time, from the further developments of God's purposes towards China, with the hearty and cheerful understanding of all parties, that I am, (God willing,) if health is restored, to come out again with one or two judicious brethren to recommence with new faith, hope and energy, the work; which, notwithstanding all the discouragements that I have labored under, I can truly call the delightful work of laboring for the millions of China.

CONSTANTINOPLE AND MARDIN.

FROM THE REV. H. SOUTHGATE.

Constantinople, Aug. 27, 1841.

Friendly reception by Syrian Clergy of Mossoul—Conference on doctrines—Arrives at Mardin—Stay at Monastery near—Kind reception by the Patriarch—His affectionate appeal to the American Church—Illness and kind attentions of the Metropolitan of Mardin—Reaches Constantinople—Results of the Mission.

I have to inform you of my safe arrival here the 9th inst., after

an absence of about three months, to which is to be added a quarantine of ten days since my return. My last communication was dated at Mossoul, June 14th. After that date, I remained in the city till the 22d, engaged in the duties of my work. My time was chiefly occupied by conferences with the Syrian clergy, who received me from the beginning with open arms, and entered with the utmost readiness and zeal into my plans for the benefit of their nation. The character in which I presented myself to them as the representative of an Episcopal Church, secured for me at once a favor and confidence which I could not otherwise have gained. The commendatory letter of my own bishop, and the letter of instructions from the senior bishop, (both which I caused to be translated into Arabic,) introduced me immediately to the familiar intercourse of a brother, and made me as it were a guest of the Church. The deference and respect with which I was treated from first to last, were far more than my ministerial rank could claim, and would even have become painful if they had not appeared to be rendered to me chiefly as a delegate from a foreign Church. As a token of kindly regard for our western communion, I could not but appreciate it highly. The paternal feeling with which our intercourse commenced, was strengthened by our subsequent interviews. We discussed freely the peculiarities of our Churches, and found a far higher degree of liberality with regard to unessential matters than I have always found among our eastern brethren. The only difference of importance which we could discover, related first, to the procession of the Holy Ghost, which the Syrians, in common with all the eastern Christians, hold to be from the Father only; and secondly, to the nature of Christ. The Syrians are Monophysites, and maintain that the two natures of Christ are so closely united as to form but one *person*. But there is really no difference between us, for after long and repeated discussions at Mossoul, and afterwards with the patriarch at Mardin, it appeared that they attach to the *one nature* precisely the same idea that we attach to the *one person*. The difference is only in the word. With regard to the other point, I frankly avowed my private conviction that they were right and we wrong; they having retained the original language of the Creed, and that most accordant with Scripture, while we have adopted the Latin interpretation of the "filioque." I maintained, however, that even at present, our standards were capable of an interpretation consistent with Scripture, inasmuch as the Holy Ghost, being sent by the Son, may be said to proceed from Him, though in a sense different from that of His procession from the Father.

I was rejoiced to find the Syrian Church more pure and primitive in its doctrines and usages even than I had supposed. Indeed it is almost a perfect specimen of what the universal church was in its earliest ages; before corruption had tainted the purity of its youth. I speak of its doctrines, its ritual and its forms of worship.

But amidst all this outward beauty, the life of the early church has departed. Darkness has covered the land, and gross darkness the people. Ignorance universally prevails. The beautiful services of the Church are in ancient Syriac, which not even all the clergy understand. The Bible is seldom to be found, excepting in the churches. Instruction is almost unknown, and the most common departments of knowledge are, from want of books and means, inaccessible. "Do good to all men," said the Patriarch, when I encouraged him to hope that the American Church would do something for the relief of his people, "do good to all men, especially to those who are of the household of faith." I would take up the holy sentiment and send it into the ears and hearts of every member of the Church. All our recent communications from America would seem to show that there is a growing apathy instead of a growing interest in the Eastern Churches. I hope that it is not so, or that it is but a temporary indication. But it is an awful indication—an indication of brethren whose bowels of mercy are shut against their less favored brethren, who can look upon the ancient Church of Christ groaning under the oppression of Mohammedanism and suffer it to groan on without a word of sympathy—who can see it ravaged by wolves, even the deadly wolves of schism—and extend not a finger for its protection. How will you answer, Christians, for these broken folds and these wandering sheep? How will you answer to Him who has commanded you to be one, to love as brethren, to bear one another's burdens? You cannot answer; you will be speechless in that day; a neglected duty will go with you into eternity, unless (which God grant) you arise at this eleventh hour (for it is the eleventh hour in this work, as you would readily believe if you could see the tares which have grown while you slept,) and lend a sincere, though late response to the cries, which like that of Macedonia, come to you from this desolate heritage of God.

From Mossoul I proceeded to Mardin, taking the route through Kurdistan by Jeziuh, but not going through the mountain country of the Syrians as I intended. From this I was prevented by circumstances which I will relate in my journal. I reached the monastery of Zafaran, the seat of the Patriarch, about an hour from Mardin, on the ninth day, and remained there a fortnight. My reception was cordial in the highest degree. Besides the American credentials which I had, and which, after being translated into Arabic, I had caused to be beautifully written in the Syriac character; I had strong commendatory letters from the principal Syrians of Mossoul. I greatly regretted the want of the letter to the Patriarch from our own Bishops, which arrived here during my absence, but even this could hardly have added to the warmth of my reception. I will not now enter into particulars, as you will find a full account of my visit in my journal, which it will be my first duty here to write out and forward to you. In numerous interviews with the Patriarch, the character of our Church, its doc-

trines, worship and institutions, were fully explained. The plan of a delegation* from the American Church and of the work which they had to perform for the improvement of his people, was laid before him and approved. The proposal of a correspondence between the two Churches was warmly embraced, and I have brought with me a letter from the Patriarch to our presiding Bishop, of which I hope to send a translation by this mail. The original I think it safest not to send at the same time, but it will be forwarded by an early opportunity. My whole intercourse with the Patriarch, the metropolitan residents in the monastery, and the monks, was gratifying in the highest degree. My fondest hopes were verified by the result of my visit, and my most sanguine expectations fulfilled. My impressions with regard to the character of the Syrian Church were heightened, and my convictions of the benefits that we have it in our power to bestow upon it strengthened. Several projects for the good of the Syrians were discussed during my stay at the monastery and adopted. These, which will be made known to you in my report, will for some time engage much of my attention. There is at present a Syrian metropolitan, a deputy of the Patriarch, in this city, in conjunction with whom most of my plans in question will be prosecuted. The others relate to the supplying of certain schools, lately established by the Patriarch, with the means of instruction, which will be done for the present, by selections from the publications of the Church Missionary Society at Malta; and to the distribution of the Syriac New Testament of the edition published by the British and Foreign Bible Society, which is believed to be an exact copy of the ancient MSS. possessed by the Syrians, and accordingly has been approved by the Patriarch. I am thankful that though at so great a distance from the field, such opportunities of usefulness are given to me, and that while prosecuting my work here, which is now assuming new importance, I can do something for my Syrian brethren of Mesopotamia.

I need not say that in all these efforts I have the hearty concurrence and co-operation of my respected colleague; our maxim being to keep, from this high post of observation, all the Eastern churches under survey, and to act upon each part as we find opportunity. The work is one reaching over all the East, and we can see already a line of movements begun, which promises to open into ever-growing, ever-widening, results, of which no human being can estimate the value or the end. I believe that the Church has commenced here an enterprise which, though silent and unostentatious in its beginnings, is destined, if we persevere, to achieve wonderful things for the glory of God and the good of his Church. I believe that such principles cannot be applied in such a field without producing momentous effects. I believe that the Western

* I use the term *delegation* instead of *mission*, as the latter, in its common acceptance, is not applicable to a work of the nature intended in the present instance.

Church cannot appear here in her Catholic character, with her holy array of primitive doctrines and worship, and stand up before these Churches, and reveal herself as she is, without gaining for herself an influence such as she has never exerted and never can exert in any other manner. In this view of our work I look upon the mission to Constantinople as the most important of all, not excepting that from which I have just returned. If it is abandoned, the East is abandoned. I would not, in that case, go to Mesopotamia myself, or advise that any one should go thither. There would be no point that would be worth the occupying unless it might be in Syria or Egypt. This is, as I have said, the highest point of observation. It is the seat of some of the chief ecclesiastical powers of the East. It is the centre of life and action to the largest bodies of oriental Christians. It presents, in itself and the regions which surround it, one of the most interesting fields of usefulness in the land. These regions are more densely populated by Christians than any other part of the country. We have not as yet commenced systematic action. The causes are plain. It is now a year since the mission was made complete by the arrival of a second representative of the Church. Some months were given to preliminary investigations and various preparations for action. Much of my own time was occupied in preparing for the Mesopotamian mission. Latterly, my absence has been a hindrance to action; for, however humble and unimportant my agency in itself, the absence of one of us is numerically the absence of half the mission. Finally, we have but just received, through some unaccountable delay on the road, the credentials, which it was always intended should be the basis of action. Happily they are at length in our hands, and, by the goodness of our God upon us, we are brought once more together in peace. The moment for action then has but just now come, and we are prepared for it. You may expect shortly to hear of our first movements, and we entreat your prayers for their success. Much of my time, for two months to come, will necessarily be occupied in preparing the report of my late tour.

I left the monastery of Zafaran on the 14th of July. My intention had been to come through Kurdistan to Bitlis, Erzurum, and Trebizond, but from this I was prevented by the rebellious state of the Kurds in the regions through which I must travel. I had not sufficient time to go down through Syria to Beyroot, besides that the season was too far advanced for safe travelling in this direction. I therefore determined to make my way by the shortest route to Samsoun on the Black Sea.

I was indisposed when I left the monastery, and when I reached Mardin, only an hour distant, was too unwell to proceed. I remained in the city a week, under the roof of the Syrian Metropolitan, who watched over me with the tenderness of a father. We had been thrown much together while I was in the monastery, (where he is ordinarily an inmate,) and

had formed a strong attachment, which I now number among my dearest friendships. Day and night he was at my side during my illness, ministering to my wants with the most patient and affectionate assiduity. First, a severe bilious attack, and afterwards an intermittent fever developed themselves. My head was also seriously affected by a stroke of the sun, received in coming from the monastery to the city. The Metropolitan had some medical skill. He succeeded of relieving me of the first of my maladies, and the disorder of my head was partially removed by a week's repose. The intermittent, however, baffled his efforts, and seeing no hope of relief, I determined to proceed on my journey. I cannot describe, nor can you easily imagine, all that I suffered on my way to Samsoun, but he who led me forth carried me safely through.

I reached Samsoun on the 6th, and Constantinople on the 9th, my face and limbs swollen to an extraordinary size, and my whole system pervaded by the fever. During my ten days' stay in quarantine, through the kind attention of Dr. John Davy, an eminent English physician, temporarily resident in the city, my fever was cut off, and I was able to present myself to my friends in comparatively good health, though still extremely weak. This weakness continues to a great degree, and renders me at times impatient when I see the multitude of duties which have accumulated around me.

But it is time that I had closed this long epistle. With regard to the Syrians my earnest desire is that the Committee defer all action till they receive my report, as they will find therein the details of my plans and the grounds of them. The former differ in several important particulars from the first design, partly on account of the purely ecclesiastical character which the work has assumed, and partly on account of civil changes in the country. In the mean time, I consider the following as the immediate results gained by my late mission:—

1. Formal correspondence has been commenced between the Syrian and American Churches.

2. The approbation of the Patriarch has been given to my plans for the benefit of his people.

3. He and the principal Metropolitans have been fully informed of the character and position of the English and American churches. Numerous and gross misrepresentations, diligently inculcated by the Papists, have been corrected, and right views imparted.

4. Arrangements have been made for supplying several important schools with the means of instruction.

5. Arrangements have been made for the circulation of the Holy Scriptures.

6. Active epistolary correspondence has been commenced between the Patriarch and the principal clergy and myself, the same having relation solely to plans and labors for the benefit of the Syrians.

7. Much additional information has been acquired with regard to the Syrian Church; plans of labor have been formed, and minute inquiries made with regard to expenses and other matters of importance in our future work.

Other points might be added, but these are enough to show you that, through the blessing of God, I have not labored in vain, nor spent my strength for nought.

INTELLIGENCE.

MISSIONARY NOTICES (DOMESTIC).—The Rev. Edward Waylen, who lately went to Michigan as a missionary, has been assigned to Jackson.

The Rev. G. S. Davis has been appointed a missionary in Ohio, and assigned to Franklin, Portage county.

We are called upon to record the death of another missionary, the Rev. Charles Prindle. Mr. Prindle had been for two years a faithful and successful missionary in Indiana, and a sphere of much usefulness in that important diocese was opening before him. In a letter to the Domestic Secretary, written about three weeks before his death, he spoke with confidence of his expected return to his first field of labor. While he dwelt upon some of the trials to which he had been called, especially in the (to him) loss of a parishioner and friend, who "had been summoned to his final reward through a peaceful and triumphant death, such as the minister of Christ is seldom called to witness," he had little thought that his own summons was so near at hand. We doubt not, however, that he was found watching. He died on the 17th ult., at New-Haven, Conn., while on a visit to his father's family.

FUNDS FOR DOMESTIC MISSIONS.—The Domestic Committee have directed that the attention of the parochial clergy be again called to the condition of the funds of this Department. The whole contributions received, up to the 27th November, (five months and a half,) amount only to \$5,882 92, while the payments up to the same time have been \$16,028 04. The hope is expressed that the offerings of the people will be early gathered and transmitted to the treasury. Unless this is done, the salaries of the missionaries must remain unpaid at the time of greatest inconvenience to them.

THE REV. MR. HILL sailed for Greece, via Havre, in the Argo, on the 11th of November. Letters from Athens, hastening his departure, he was compelled to relinquish his purpose of visiting the churches eastward of New-York. Previous to

his departure, a farewell meeting of much interest was held at St. Bartholomew's Church, (Sunday, the 7th.) An address from the missionary on the passage, "*Freely ye have received, freely give,*" set forth the obligations resting upon those enjoying the inestimable blessings of the gospel to convey such blessings to others; and especially urged the claims of the Greek Church, tracing the spiritual benefits resulting from the missions already established. The Rev. Drs. Cutler and Milnor followed in commending this mission to the fostering care of the Church.

GALVESTON.—The Rev. Mr. Eaton, during a recent visit to this country, has succeeded in securing in this vicinity, and at the South, about \$1800 towards erecting a Church. In addition to the efforts of the parish, in which nearly the same amount has been raised, about \$1400 are still needed to complete the building.

CHINA.—The affecting appeal of the Rev. Dr. Boone, though intended solely for the Committee, is laid before the Church as presenting the claims of the China mission in its true light. Few, it is believed, can read it unmoved.

MARDIN.—The results of the Rev. Mr. Southgate's late visit to Mesopotamia are given, in part, in this number, and deliberate attention is invited to this communication. Such a mission cannot be commenced without more laborers. When a Syrian patriarch, in the language of the Scriptures, urges the American Church to *do good unto all men, especially unto them who are of the household of faith*, can such an appeal be unheeded by the thousand ministers to whom he would speak?

W. AFRICA.—The Rev. Mr. Payne and Mrs. Payne will probably sail from Philadelphia for Cape Palmas, about the middle of December. The Foreign Committee have resolved to appoint for this mission another missionary, a principal for the high school, and two female teachers, whenever suitable persons shall offer. The female teachers, it is expected, will be prepared to accompany Mr. and Mrs. P.

SMALL NUMBER OF THE CLERGY.—It is a subject of deep regret that the number of the clergy falls so far short of the actual wants of our country. At present the ratio of our clergy to the whole population of our country is as 1 to 17,000. The rapid increase of this number is an object which, it is hoped, engages the devout prayers of the members of the Church, and

especially of those who are placed by divine providence in such a relation to the young, as that the moulding of the religious character is in a great degree committed to them. Every effort which is made to bring, through God's grace, holy and efficient men to the ministry of his Church, is an effort tending directly to the furtherance of her missionary duties.

THE SOCIETY [IN ENGLAND] FOR PROMOTING CHRISTIAN KNOWLEDGE.—At the general meeting of the Society, in October, a grant of £500 was placed at the disposal of the Bishop of Australia in aid of the Society's designs in his diocese; and it was proposed that a similar grant, for the same object, should be made at the general meeting in November, to be placed at the disposal of the Bishop of New-Zealand, then about to be consecrated, and to set out for his distant missionary diocese.

A very interesting letter from the Bishop of Calcutta, dated June 3, 1841, was laid before the Society in relation to the cathedral now erecting at Calcutta. It will be recollected that this noble work was begun about two years since, at the instance of Bishop Wilson, he himself making a large donation for the object, and the members of the English Church giving a hearty response to his earnest appeal for help to found this monument of the Anglo-Indian Church. The first stone was laid in October, 1839; and Bishop Wilson anticipates that the consecration will take place about the Feast of Epiphany, 1844.

As an evidence of the good which the Society had done by its grants in aid of building churches in India, the Bishop remarks: "It was delightful to me during the course of my visitations to the Straights in 1838, and into the Upper Provinces in 1839, '40, and '41, to witness in each station the fruits the Society's former liberality. As in my visitation of 1834-7 I proceeded founding churches and promising aid; so in this I went from place to place consecrating the sacred buildings."

A letter was read from the Bishop of Madras, dated May 5, 1841, stating the flourishing condition of the Vepery Seminary, and relating to other schools for Christian education in his diocese. The letter of Bishop Spencer concludes thus:

"Every year—almost every day—brings an increase of care, anxiety and responsibility to a Bishop in India. Such at least is the case with me: and knowing and feeling this, I would beg with increased earnestness to be aided by the Society in, I trust, my honest desire to promote sound Christian knowledge throughout my diocese; and to be remembered in the prayers

of good men at home, that through God's grace and mercy my labor for that purpose may not be altogether in vain."

A letter from the Bishop of Bombay, dated May 20, 1841, was read; which gratefully acknowledged a former grant of £1000, towards the cost of the Indo-British mission establishment of Bombay. Three Chinese residents, after several month's probation, had been baptized. The number of pupils, Bishop Carr states, is 85.

A letter was read from the Bishop of Australia, dated Sydney, March 9, 1841, which related to the mode of applying a grant of the Society of £3000 towards the establishment of a college in New South Wales. Bishop Broughton also informed the Society of two Christian men who have consecrated their worldly wealth in the offering of a portion of it to God for the use of his Church in that distant colony; one having given his mansion and 700 acres of land towards the establishment of a college in immediate and exclusive connexion with the Church of England; and the other having given the site, and erected, at his own exclusive charge, a handsome stone church.

Letters were read also from the Bishop of Newfoundland, dated July 26, and August 23d, 1841, giving very interesting accounts of the flourishing condition of the missions on that Island.*

On application by the Bishops of Toronto, Montreal, Nova Scotia, and Ross and Argyle, grants were made of money towards erecting churches, and of books to congregations in Canada, Nova Scotia and Scotland. A grant of £300 was also made towards the establishment of a printing press at Windsor, N. S.

A grant was made to aid in completing the English chapel at the Bagni di Lucca, Italy; another, to supply books for the performance of divine service at Interlaken, Berne, Switzerland, the government of that canton having granted a large and ancient church, long out of use, for the purpose of being fitted up as an English chapel; and also another, to supply books for the English Church at Aix-la-Chapelle, where a weekly service is performed, under the sanction of the Prussian government, by an English clergyman, acting under a license from Bishop Luscombe.

We quote the following in reference to this country.

"The Rev. H. Caswall, author of 'America and the Ameri-

* On the authority of a private letter from the Rev. Charles Blackman, chaplain to the Bishop, we are also enabled to state that the clergy of Newfoundland have increased within the last year from sixteen to twenty-six.

can Church,' forwarded an application in behalf of Kemper College, St. Louis, Missouri, United States. This institution, situated beyond the river Mississippi, was completed externally during the present year by the voluntary contributions of zealous Christians in New-York and Philadelphia. Its object is the education of young men for the ministry of the American Episcopal Church. The number of students is more than forty. Mr. Caswall has been appointed professor of divinity and chaplain to the college; and he applied to the Society for a grant of books for a library, which he wished to take with him on his return to St. Louis in the present autumn. He enclosed a letter from the Rt. Rev. Jackson Kemper, Missionary Bishop for Missouri, representing the difficulties with which the Church has to struggle in the United States, in consequence of the efforts of Romanism, dissent and infidelity; and concluding thus:

"The best means, I conscientiously believe, of opposing the tremendous evils with which we are threatened, and of securing to our country whatever is valuable, is to make the Church known and beloved in every neighborhood. May our Divine Master be with you, and bless your efforts! May the hearts of the people be open to supply the means we require to carry on our great design!"

"The Board agreed that a set of the Society's publications be placed in Mr. Caswall's hands, for the library."

Among the legacies reported, are, two for £1000 each; and one for £4000, all by clergymen.

THE SOCIETY [IN ENGLAND] FOR PROPAGATING THE GOSPEL IN FOREIGN PARTS.—The letter of the Queen, authorizing collections to be made for the funds of the Society for Propagating the Gospel in Foreign Parts, was lately sent by the Archbishop of Canterbury, to all the parochial clergy, requiring that "the minister in each parish do effectually excite his parishioners to a liberal contribution, whose benevolence towards carrying on the said charitable work shall be collected in the church immediately after divine service, or in the course of the week following at the dwellings of the several inhabitants, by the churchwardens and overseers of the poor in each parish, assisted, as far as may be, by the minister and such other respectable inhabitants as may be prevailed upon to attend for that purpose."

The number of missionaries now supported by this Society is,

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following donations from 15th Oct. to 15th Nov., 1841.

VERMONT.	
Rutland, Trinity Ch., \$3 00; Sunday School of same, \$2 50,	5 50— 5 50
MASSACHUSETTS.	
Boston, Grace Ch., for support of fifteen children, Africa, in part,	150 00
A Friend to Episcopal Missions,	4 00
South Boston, St. Matthew's Ch.,	5 00
Wilkinsville, St. John's Church,	9 37
Lowell, St. Ann's (semi-annual collection),	32 00
A Friend,	5 00—205 37
CONNECTICUT.	
North Preston, St. Andrew's Ch., for Galveston,	10 50
Waterbury, St. John's Ch., \$60, for support of T. C. Brownell, Africa, \$20 00; Sarah Morgan, 3d year, \$10 00; Jacob Lyman Clarke, 1st year, \$20 00; Thomas John, and Sarah Hannah Scovell, do., \$20 00. do.,	130 00
Bridgeport, St. John's Church, T. M. C.,	2 00
Litchfield, Miss Parmlee, \$3 00; Mrs. T. Smith, 50 cts.,	3 50
New-London, St. James' Church,	43 46
Norwich, Christ Church,	9 72—199 18
NEW-YORK.	
Albany, St. Peter's Ch., Africa, \$50 00; Mardin, \$10 00; China, \$10 00,	70 00
St. Paul's,	7 00
Fairfield, Herkimer co., Trinity Church,	8 00
Fort Hamilton, St. John's Church, offerings,	9 12
New-York, St. Bartholomew's Ch., at Miss. Meeting, coll. for Trinity Ch., Galveston,	114 92
Do. coll. on occasion of departure of Mr. Hill for Greece,	219 41
Family mite box,	2 36
From individuals, for Trinity Ch., Galveston,	511 06
WESTERN NEW-YORK.	
Butternuts, Otsego co., Zion Church,	3 55
Rochester, St. Luke's Ch., 1st pay. for beneficiary at Athens,	80 00—1026 02
NEW-JERSEY.	
Elizabethtown, St. John's Ch., for support of Thomas Bradbury Chandler, Africa, 1st payment,	20 00
Do.	1 56
Newark, Trinity Ch., a member, for Africa,	16 67
A Churchman's thank-offering,	13 00— 51 23
PENNSYLVANIA.	
Philadelphia, Emmanuel Ch. S. S., to support J. G. Maxwell, and Christian Wiltberger, C. Palmas, (2d pay.,)	41 12
St. Andrew's Ch., from a member, to educate Gregory T. Bedell at Cape Palmas,	60 00—101 12
MARYLAND.	
Georgetown, D. C., St. John's Ch.,	12 00
Kent co., Chester Parish, for Africa,	36 44— 48 44
VIRGINIA.	
Fredericksburg, Jno. Metcalf, for support of Susan Savage, Africa,	23 00
Leesburg, Dr. T. Clagget,	25 00
Mt. Vernon, Mrs. Jane C. Washington, (one half),	2 50— 50 50
SOUTH-CAROLINA.	
Charleston, St. Michael, Ch., offerings,	21 50
St. Matthew's Ch., a parishioner,	101 00
St. Stephen's Ch., cong., \$10 50; an individual, \$5,	15 50
St. Philip's Ch., for Texas, \$25; Africa, \$24 75,	49 75
Missionary Lecture,	23 26—211 01
GEORGIA.	
Savannah, Christ Ch., Mrs. H.,	8 00— 8 00
OHIO.	
Zanesville, Friend to Missions, (one half),	1 50— 1 50
(Total, since June 15th, \$7,423 46.)	
	\$1,907 87

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